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Volume XIX

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Number 9

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THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the coöperation of the
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VOLUME XIX

JUNE, 1924

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Editorial

IS THE CLASSICAL ASSOCIATION TOO MODEST?

Such, at least was the assertion of President Frank L. McVey, President of the University of Kentucky, in his address of welcome to us at Lexington. Firmly believing that the classics have in themselves a real and living mission and message for the modern world, and that we should not timidly hide behind English or any other side value as the justification of our claim for general appreciation, President McVey proposed to us a new name for our association and a new slogan. We are sorry for you who did not hear this address and feel the warmth of the kindly welcome behind it. We know you have been feeling sorry for yourselves all the time. We have decided, therefore, to broad-cast the address to you editorially in this our last issue of the year. We are ourselves emphasizing through italics the speaker's proposed name and his well put statement of the real basis of the modern need for classical studies.

"America is the home of standardization: family life, automobiles, education, machines, traffic, soap, even books; for are not novels being built according to accepted rules, and texts fashioned by the boiler shop principles of brands and standards? In the face of such examples it is but natural that addresses of welcome should follow this national tendency. Far be it from me, who try to be a one hundred percent American, to pass by a national custom so thoroughly ingrained in the life of our people!

According to the rules governing such addresses of welcome, the speaker's remarks should be divided into four parts. First, the assembly must be told, in words of shining hospitality, that it is welcome. Then the speaker is to proceed to discuss the importance of the

town, and it is his duty to assert boldly that it is the greatest little city in the country. Warming to the occasion he informs the assembly as he reaches the third part, what it, as an Association, is supposed to do. The less he knows about it the more he insists upon his methods of doing it. Without doubt, this Association in its visits, here, there, and elsewhere through a score of years, has been told how to teach Latin and Greek by some of us wise men of the "welcoming tribe." And finally, for all such tribal adherents are really preachers, he tells the members of the Association that this is a practical age and that they would do well to give up this struggle with dead languages and engage in something of real benefit to the world.

However, I cannot depart wholly from the prevailing mode of salutation. I must tell you, in all sincerity, that the city of Lexington is glad you are here and that we are honored by your presence. The University of Kentucky extended the invitation in the hope that it might receive the blessings of the Association and enjoy the fellowship of this choice membership.

This is a city of colleges and, in no exaggerated sense we of Lexington like to believe, was it called the Athens of America by a writer in a recent issue of the *New York Sun*. Whether you accept his judgment or not, we still hope that there is something to it. Then, too, this is the Blue Grass region, celebrated in history and story.

Kentucky was the fifteenth state to be admitted to the Union; most of us are prone to think it was the fourteenth state, but the sober facts of history force us to accept a lower place. We are led to believe that the pioneers who came across the mountains into the "dark and bloody ground" carried copies of the classics in their packs. Perhaps an occasional man forgot his copy and left it at home, but when this happened he borrowed his companion's and, while they hunted Indians, he sat down by the trail to read the *de Amicitia* or the *Phaedo* in the original.

With such heritage it is not strange that our Kentucky orators have used copiously quotations from Greek and Latin authors. Any speaker who could declare "In hoc signo vinces," "Sic semper tyrannis," "Enteuthen exelaunei duo stathmous," or even "Beyond the Alps lies Italy," was bound to gain a reputation for learning and statesmanship. So in a way the people of Kentucky have clung to the classics! Even our colored friends believe that the heights of true culture are attained when their children can study Latin.

The newspapers, at various times, have told us that there is a dearth of wheat in the country, or that the cotton crop is insufficient, that more coal is needed, that the supply of labor is not equal to the demand, that money is scarce. Committees have been appointed to inquire into these lacks. No investigating committee of Congress or of any legislature, so far as I have heard, ever made the statement that there was a lack of the classics. And yet I am wondering whether, if statesmen read Plato's *Republic*, some of the things now appearing on the front page could have happened. Business men might well profit by the teachings of Marcus Aurelius. Writers would certainly do well to study the plays and poetry of Sophocles, Aeschylus and a score of others. Reformers too, might get some ideas of cause and effect by contemplating the story of Rome. If these statements are true in but a moderate degree, the Classical Association is too modest. It is in fact engaged in the wholly unamerican occupation of hiding its light under a bushel. True to the principles of the tribe of welcomers, I therefore propose a new name: the *Association for the Advancement of Civilization through the Wisdom of the Past*.

In desperation it was urged not long ago that the teaching of Latin and Greek was justified as a foundation for the teaching of English. Such a recourse for the support of the classics was indeed grabbing at a straw, a bargain that paralleled Esau's classical exchange of his estate for a mess of pottage. You do not need for me to tell you that in reality there is a bigger, nobler reason for the study of the classics. It is this: *the classics furnish a foundation for living. The world needs Greek sanity, Greek freedom, Greek directness, and Greek humanism.*

What other organization can so well urge the acceptance of the classics? Why not publish to the world at large that the classics have wisdom, poetry, humor, philosophy, and idealism for a worn and jazzed world? I want you to make a new Declaration of Independence and tell men and women everywhere that the classics offer the wisdom of the past to strengthen and assist us in our living in the present and in the advancing of civilization. Helping freshmen to know English through Latin is a worthy enterprise though rather roundabout; but it is merely incidental. *The larger reason for the teaching of the classics is the need the world has for the classics themselves.*

EXPERIMENTS IN A TWO-YEAR GREEK COURSE¹

By EDITH FRANCES CLAFLIN
Rosemary Hall, Greenwich, Conn.

The following notes on my experiments at Rosemary Hall with a two-year Greek course I have put together with the hope that they would be of some practical service to other teachers of the Classics who might desire to introduce a Greek course in schools where the demand for Greek does not at present seem to justify the maintenance of the usual three-year college-preparatory Greek course. Let me say at the outset that I am far from wishing to convey the idea that a two-year course is, or in the nature of things can be, ideal for a subject like Greek. Hasten the day when our dear native land (as Homer would say) may feel that for many of her sons and daughters three years is none too much to spend in acquiring the language of Plato and of Sophocles, of Homer and of the New Testament, that so they may, as Milton puts it, "proceed to the substance of good things stored up" in that language. And in the meantime, happy the school, which, like our host of the day, is so fortunate as to be able to maintain, even in these times, the standard three-year Greek course. But the Greeks themselves had a proverb about the "second voyage," the *δεύτερος πλοῦς* or next best way, for those who could not reach their desired haven by the way they first chose. It is as such a temporary expedient or *δεύτερος πλοῦς*, while the wind fails, that I would have the two-year college-preparatory Greek course regarded. Keeping Greek in the secondary school is largely, I have long felt, an economic problem. There will always be, I think we may reasonably expect, a demand for Greek. There is a kind of vitality in it that refuses to be lost "in entire forgetfulness" even under the most untoward

¹ A paper read at the Annual Meeting of the Connecticut Section of the Classical Association of New England, at Simsbury, November 18, 1922.

circumstances. But where the classes are small, as under present conditions they are likely to be in most places, it is difficult to make school authorities see the wisdom of incurring the necessary expense. Yet what a pity to relegate Homer of all authors, Homer, who, as Mackail says, in his *Lectures on Greek Poetry*, "has to all later ages embodied the *"iuventus mundi"* to college courses! It is just here that the question of the practicability of a two-year college-preparatory Greek course arises. It may offer at least a partial solution of the problem. Owing to the comparatively short time covered by our experiment at Rosemary Hall, the conclusions must be considered as, in respect to details, tentative. As regards the main point, however, we feel that the experiment has been an undoubted success. We have now graduated three successive Greek classes, which, although certainly not large, have contained some students of only moderate ability as well as some that were brilliant, and they have all obtained two points of credit for matriculation Greek, and the majority of them three points; the proportion of honor marks would seem to show that their preparation had not been inadequate, and, what is even more gratifying, we have received word from the colleges in regard to several that their work in college Greek has been of an exceptionally high order. Meantime the number of students taking Greek has increased and, although it is not yet as large as I feel that it ought to be, at least it is thirteen times as large as it was when I took charge of the Greek department six years ago! Next year I hope that it will be larger still.

Granted that a two-year Greek course is desirable, under the circumstances, and practicable, the next question is, "What shall be its content?" The most obvious and certainly the easiest path would be to have our students offer two-point Greek, and make those two points grammar and elementary composition and the *Anabasis*, thus simply curtailing the course by leaving out Homer. In fact any other course seemed to me at first so problematical that with my first class of what might be called average capacity I reconciled myself, though with difficulty, to the idea

of a Greek course without Homer. Some of our girls were not going to Bryn Mawr (at which college any combination of two points in Greek is accepted) and I feared that the idea of a preparatory course that did not fulfil the time-honored requirement of four books of the *Anabasis* might not be acceptable elsewhere. Towards the middle of the year, however, my soul rebelled at the thought of spending the whole year with the eager, high-spirited young people that I had in the class on the prose of Xenophon (we had begun the *Anabasis* the year before) without allowing them even a glimpse into that "wide expanse . . . that deep-brow'd Homer ruled as his demesne." I could not help imagining the keen delight which they would have in their first acquaintance with Homer and thinking what a pity it was to postpone it, all the more so since one of the most talented members of the class was not expecting to go to college. At last I decided to correspond with the Greek department at Smith College and ascertain whether they would accept a two-point course consisting of grammar and composition based on the first book of the *Anabasis*, and three books of the *Iliad*. To my delight the Smith Greek department proved most receptive to the idea, saying that they would be quite willing to accept such a combination and should consider it an interesting experiment. This correspondence, however, took some time and there was, I believe, some further delay in getting the books, so that we did not actually begin the *Iliad* that year till nearly the first of March. From then on it was certainly a race against time to finish the first three books, especially as two of our girls were going to take Barnard examinations, which began that year the 17th of May. I had not counted in vain, however, on the enthusiasm that Homer would engender. We began with short lessons, but increased them each week according to a planned schedule, till toward the last we were reading seventy or eighty lines a day, and we finished the third book out under the trees in our orchard the day before Barnard's. Our Barnard candidates passed and one of them got High Credit in Homer! It was a famous victory and an exhilarating race.

It was, however, a little too close run a thing to be done every year or with every class, so that even while we were racing across the plain of Troy with our Sixth Form Greek class, I was trying a new experiment with the Fifth Form, or beginning, class. This was the experiment of making the Iliad the first connected reading instead of the Anabasis. I had already started on this project before deciding to offer the Homer point with the graduating class, partly because I was determined to read Homer with somebody anyhow! Professor Pharr's book had not then appeared, and in any case it does not seem to me well adapted to the use of beginners, in the secondary school, at all events. So I gave notes to the class (who were already familiar with the commonest forms and constructions from a term's work in White's Beginner's Greek Book) on Homeric forms and metre, and plunged into the first book of the Iliad. As you are all, no doubt, constant readers of the *Classical Journal*, you have probably read the interesting and suggestive article by Professor McKinlay, of the University of California, on *Prose or Poetry First?*, in which he warmly advocates beginning both Greek and Latin with poetry. Now I am not unsympathetic with this idea. In fact I tried it, so far as Greek is concerned, two years ago, with quite eager anticipations. In my own case, however, the results were rather disappointing. Professor McKinlay mentions the objections that have been brought against beginning with Homer first, such as the greater difficulty of the vocabulary and the trouble due to the poetical forms, but dismisses them with the repeated remark that his experience shows that "there is little (or nothing) to this objection." Well, I can only say that my experience has been different. Homer's immensely wider vocabulary did prove a great stumbling-block to students who had not already acquired a fairly large Xenophontic vocabulary and the difficulty in writing good Attic prose and mastering Attic grammar without having a prose author to base the work upon (except for occasional brief excursions into the Anabasis) seemed very great. Of course it can be done. Our students got their points the next year as well as the students of the year before.

But I did feel that it was a rather uphill road and involved more unremitting effort on my part. It was not only that the work in prose was harder, but these students never seemed to get quite the swing even in Homer himself that my students of the year before did after first reading a book of the *Anabasis*. Still, with a more brilliant class the results might have been different, and I should not wish to deter anyone who cares to try "Homer first." Indeed, I think I may try it again myself, though for the present I have gone back to Attic Greek as beginners' pabulum. The case would naturally be altered if the colleges should decide to accept Professor Pharr's suggestion that there should be three credits for matriculation Greek, and that these should be one-point Homer, two-point Homer, and three-point Homer. But so long as they prescribe Prose Composition and Grammar in Attic Greek, I am inclined to think that it will prove an economy of time and effort to begin with that dialect. For one thing there is the dilemma in beginning with Homer that one must either omit "English into Greek" exercises or else spend some energy in getting one's students to write Homeric prose, a thing that didn't exist. Unless one chose to accumulate difficulties by teaching our budding Grecian to write hexameters from the first.

And after all the Attic dialect is in a sense the norm, not merely by the tradition of schoolmasters, but by the consensus of the Greeks themselves, since it became the basis of the Common Dialect. It is true that the Athenians, like all other Greeks, used Homer for their chief school classic; but then the Athenian boy heard Attic Greek every day spoken around him. If our pupils are ever to acquire a firm knowledge of Attic, it would seem as if, considering the importance of first impressions, it might be better to acquire it at the outset. Much of the benefit that should accrue from learning the forms historically, which is set down as one of the advantages in beginning with Homer, may be gained even if we begin with Attic Greek provided we teach it, if I may so express it, philologically. I once knew of a teacher of Greek, in one of our best New England

schools, too, who, when the class was puzzled by the apparent irregularities of such a declension as that of βασιλεύς, for example, used to say to them, "Oh, that is one of the wiles of the Greeks." I cannot imagine anything more disheartening or more likely to discourage even the aptest pupil. And as a matter of fact, a young person that I happened to be interested in did get so discouraged in this teacher's class that she was on the point of giving up Greek, though this same student afterward majored in Greek at college with a succession of honor marks. If, instead of referring to the "wiles of the Greeks," the teacher had written on the blackboard the Homeric form βασιλῆος and showed how βασιλέως was historically derived from it by transfer of quantity, she would have stimulated interest, explained the seeming irregularity, and made easier the approach to the Homeric dialect.

And if we are to begin with prose we are fortunate in having a book of so varied interest as the *Anabasis*. At this point I should like to protest against the prevalent habit of "lumping" Caesar and Xenophon as being alike authors lacking in interest and appeal to the young. The two authors are quite unlike in their style and ethos and the content of the *Anabasis* also is very different from that of the Gallic War. I quite agree with Professor McKinlay when he says, "As a devotee of Caesar I would postpone his study until the student has arrived at the historical age." The *Anabasis*, on the other hand, is only in appearance a military history and its rather rambling style as unlike as possible to Caesar's closely knit periods. Of course, if you compare any author to Homer he is likely to seem dull, but taken in and for itself it seems to me that the *Anabasis* constitutes an almost ideal "First Greek Reader." The monotonousness of the *Anabasis* has, in my opinion, been greatly exaggerated. Written by an Athenian gentleman and man of letters as a literary, rather than political, account of a stirring personal adventure, it captivates and holds the interest from the very beginning with "Of Dareius and Parysatis are born two sons" to the thrilling moment when the Greeks first catch sight of the sea. I will not say that there are not some dull moments, but there are plenty of

bits of vivid description, dramatic incidents, and graphic personal characteristic. In Book I, Chapter II is perhaps the most monotonous part, with its repeated *ἐντεῦθεν ἐξελαύνει*, but in this chapter occur such diverting passages as that about the park at Celaenae full of wild beasts which the king used to hunt whenever he wished to exercise himself and his horses, and the Maeander river with its springs under the palace, the allusions to the famous contest in skill between Apollo and Marsyas, when they come to the river which is called Marsyas, to Xerxes and his retreat after the battle of Salamis, to Midas catching the Satyr by mixing the spring with wine (incidentally a good prohibition argument, at least from the satyr's point of view), the review of the Hellenic forces for the benefit of the Cilician queen, (herself a picturesque figure) when the Greeks scared the Persians and came with laughter to their tents, and such a truly charming description as this, which reminds one of a passage from the Pilgrim's Progress: "Thence he descended into a plain large and beautiful, well-watered, and full of all manner of trees and vines; and it bears much sesame and millet and wheat and barley. And a mountain surrounds it, strong and lofty, on every side from sea to sea." Then there are the speeches to the Greeks to persuade them to march up, with their interesting examples of Greek dialectic, the desertion of Xenias and Pasion with Cyrus's noble attitude toward it, and then the desert! Who that has once traversed it with Xenophon can ever forget it? where "the land is all a plain level like the sea and full of absinth, and if there were any other shrubs or reeds in it, all were fragrant like sweet spices, *εὐώδη ὥσπερ ἀρώματα*." And what more captivating than the lively account of the animals and birds of the desert, the wild asses and the gazelles, the bustards, and the ostriches "which no man took." "For those of the horsemen who pursued them soon stopped, for the ostrich drew them far away as she fled, running with her feet and lifting with her wings, using them like a sail." From then on, to take only Book I, the interest does not flag. There is the exciting quarrel between Klearchus and Menon, the interesting episode of the trial of Orontes with its mysterious and sombre

close, Cyrus's speeches about the Persian Empire, so full of suggestion for those who have studied Greek history, the approach of the enemy with that wonderful bit of description: "But when it began to be late afternoon, there appeared a stirring of dust, as it were a white cloud, and some time later as it were a kind of blackness in the plain for a great distance. And when they were getting nearer, soon a gleam of bronze flashed and then the lances and then the companies became visible. And there were horsemen with white cuirasses on the left of the enemy . . . and next to them wickershield-bearers and next to them infantry with wooden shields reaching down to their feet. And these were said to be Egyptians, and others horsemen and others bowmen. And all these were marching by nations, each nation in a square full of men." Then come the tanks . . . I mean the scythe-bearing chariots . . . and then the dramatic moment of the watchword passed along, *Zeus soter kai Nike*, and we are in the thick of the Battle of Cunaxa. And the book ends with the death of Cyrus, described with touching Hellenic simplicity and restraint, and the eulogy on Cyrus. No, difficult the *Anabasis* may be, but certainly not dull.

From considerations like the foregoing, all tested by actual experience, the two-year Greek course as we have developed it is about like this. We begin in a standard beginning book (at present I am using Benner and Smyth since I find that it prepares a little more directly for the *Anabasis* than either White's *Beginner's Greek Book* or Gleason's *Greek Primer*, both of which I had previously tried) and continue till we have thoroughly completed about twenty lessons. This takes us till Christmas, or with some classes till the first of February. It is best not to hurry the first lessons. The alphabet, the accents, and the commonest forms of noun and verb must be securely mastered and with no sense of haste. This includes, in Benner and Smyth's textbook, a very thorough treatment of participles, which it is very desirable to have before beginning the *Anabasis*, and brings us to the subjunctive mood. In January or February, then, we begin the *Anabasis*. At first I give the class a metaphrase

in English of the first chapter and have them turn it into Greek. This is much better and leads much more quickly to the goal than the reverse process. Meanwhile we continue the study of grammar; but such topics as the subjunctive and optative can be very much simplified and at the same time taught more scientifically by giving the class the mood signs and so teaching the mood as a whole. During the second half-year of the first year then, we complete about five chapters of Book I of the Anabasis and learn most of the common forms and constructions, still using the beginners' book or a grammar. It is particularly important to insist upon the mastery of the principal parts of a large number of important verbs. My last year's class kept notebooks in which they had the parts of about seventy verbs arranged according to classes and reviewed again and again until really learned. This I regard as essential to successful work later. We do composition exercises taken from the later lessons of the beginners' book, but omit the detached sentences in Greek, which have never seemed to me of much use in any case. The next year we continue with the Anabasis and make a more thorough study of some grammatical matters, like contract verbs and -mi verbs, and of syntax, and at least once a week we turn a passage of connected English based on the vocabulary and syntax of Xenophon into Greek. My present sixth-form class are beginning the eulogy on Cyrus in the ninth chapter of Book I and we expect to finish the book shortly after Thanksgiving. The Oxford Texts in Homer, Iliad and Odyssey, which I have ordered for them are, I trust, already crossing the ocean and we shall begin Homer in December. In other years I have used Keep's edition of the first six books, which is an excellent text with clear type and very helpful notes; but I am trying the complete texts this year in order to be able to choose more varied passages for sight reading. I hope to get time to read a little from the Odyssey. *Aller Anfang ist schwer*, if I may venture to quote the wise German proverb, and I believe in beginning the Iliad very slowly, not more than ten lines or so at first. The end is the place for speeding, not the beginning. In Homer it is all-important to secure an adequate vocabulary. Toward this end I have found

two things particularly helpful, one, repeated reviews of Book I, till the vocabulary of it is familiar, and the other, keeping a notebook in which the most important words and above all the common roots which have numerous derivatives are jotted down. A comparatively small number of roots well mastered will supply the key to many a sight passage. And I find that pupils take a keen interest in getting at the meaning of a new word by recognizing a known root. English derivatives, also, are an indispensable aid. According to a recent estimate the percentage of words in English of Greek derivation is no less than 13 (C. J. XVIII 83). We read the first three books of the *Iliad* continuously, with only cursory attention to the catalogue of ships, and then as many passages of particular interest from the later books as time permits. I always try to read as much as possible about Hector, whom I regard, with Professor Ridgeway, as the real hero of the *Iliad*. In the meantime we have not discontinued our practise in turning connected English into Greek prose at least once a week; so, with this equipment, there should be no great difficulty in passing examinations in at least two units, Greek poets and Composition and Grammar. And I have found that with a little review in the way of sight reading of the *Anabasis* at the end of the year, the majority of our students could also pass off Prose Authors, thus securing a point of advanced standing in college. I was really astonished the first time I tried the experiment to find how easy the *Anabasis* seemed to the class after a few months of Homer. There is certainly no difficulty in making that transition. It would almost seem in fact as if their subconscious minds must have been at work on Xenophon while they were reading the *Iliad*.

It might seem as if with this brief course we might have to keep our noses to the grindstone all the time. But a little diversion, I find, often sharpens wits quite as well as grinding; so we cultivate the lighter side. I give the class all Greek names. At present we have in one class two Egyptian queens, an *Ἀρσινόη*, and a *Βερενίκη* (the latter because she had recently "bobbed" her hair), an *Εὐφροσύνη*, a girl of so much grace that she well befits her name, a *Ζηνοφίλα* (taken from the *Anthology*), and a Christian

saint, Θεοδώρα, and in the other class a Θέτις, a Spartan princess, Ἑρμιόνη, a Ἑλένη, an Ἀμαρθάλλις and a Τερψιχόρη. They all enjoy their euphonious Greek names very much, so much so that sometimes they almost discard their own. Perhaps it is partly because, as the psychologists have discovered, we all cherish a secret desire to be somebody else! Then we have a Greek club. The club came about quite spontaneously from the enthusiastic desire, demand, rather, of the girls themselves. I discouraged it at first, on the ground that I did not have time to attend to it, but they simply would have a club. I gave the club a classic Greek name, the Ἑταιρεία Ἑλληνική. But the irrepressible exuberance of spirits of Korinna, one of the charter members, would have it the Hellenikos Klubos (a name which, I think, has some justification in modern Greek, if I rightly remember seeing it on a sign in Athens, along with "ai life" and other Anglicisms.) The club has hitherto not done a great deal except to cultivate what they call the Greek spirit. But this year they insist that they are going to give a Greek play. The truth is that Greek of itself generates so much enthusiasm that it is very hard to curb it, once it gets started.

Besides, we take usually a few peeps into other Greek authors. For I believe in the value of glimpses, even if they must be fleeting ones; into the variety and riches of Greek literature. It does not take long to read, for instance, the beatitudes or a parable in Greek and impress upon your students forever the important fact which a shockingly large number of our young people are ignorant of, that the New Testament was written in Greek. I have known even first-year students to take great delight in a few lines in the sweet Doric dialect of Theocritus — ἀδύ τι τὸ ψιθύρισμα and remember it a year afterwards. And if our Greek club do not actually succeed in giving a Greek play, still if they wish to spend a little of their free time in reading a few scenes from the *Birds* surely it will do them no harm. After all, the best argument for Greek is the compelling loveliness of the language itself, "A language," if I may again quote Mackail, "that can, quite simply and unaffectedly, render the words 'from ships and huts' by νέων ἄπο καὶ κλισιάων."

TAXATION IN THE ROMAN STATE

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When one considers the vast amount of constructive work accomplished by Rome during the period of her ascendancy, one is impressed with the fact that large amounts of money must have been raised and expended in doing this work. While it is true that Roman officials served without pay, and that much of the labor was done by slaves, it is nevertheless also true that the numerous projects of conquest and Romanization, of development and construction that were continually being carried on must have necessitated the expenditure of enormous sums of money. Furthermore there is ample evidence to indicate that, while officials did serve without stipulated pay, the amount of money that was from time to time misappropriated by dishonest officials must have been more than enough to have paid them all princely salaries. Hence that part of the Roman governmental system upon which fell the responsibility of providing the funds to finance the various projects of the state was one of the most fundamentally important of all. Without an adequate amount of revenue, without a workable financial system, the legions could never have been kept on the frontiers to stay the barbarian hordes, the great military roads and the magnificent public buildings could never have been built, the marvelous developments in art and industry could not have been fostered.

During the early period of the Republic, the cost of carrying on the government was small, owing to the fact that all forms of public service including service in the army were unpaid; hence the money that was from time to time required to carry on a war or to finance some public improvement was raised by levying a direct personal tax called the *tributum* upon each citi-

zen in proportion to his wealth. This was something similar to a loan, and if, in case of a war, a tribute was later collected from the enemy, the amount paid by the citizen was returned. As Rome extended her conquests over Italy and found herself able to collect large sums of money from conquered regions, the tributum gradually fell into disuse, and after 167 B. C. was not collected at all. From this time forward to the time of Augustus, citizens of Rome were exempt from direct taxation. The means of gaining revenue to support the state that made this exemption possible may be classified under four more or less distinct heads.

First among these in point of time at least was the rent which was collected from the people who occupied the public lands in Italy. As the various parts of Italy were, by one means or another, brought under the control of Rome, large tracts of land were set aside as *ager publicus* to be owned by the Roman state. Those who occupied these lands were compelled to pay a moderate rent for the use of them and this provided a fairly sure and constant source from which the treasury was replenished.

The second great source of revenue was the tribute levied upon the conquered provinces. Each one of these was compelled to pay a certain amount of tribute to the Roman treasury, part of which was to be used to defray the expenses of provincial administration, and part to supply the needs of the city itself. At first a lump sum was demanded of the province at stipulated intervals, usually every five years, which was to be collected and turned over by the native local authorities, who were at liberty to use any means at their command to raise the amount. In some provinces, namely in Sicily, the tribute consisted of tithes of products of the land. Later the practice of selling the right to collect taxes in the provinces to the contractors who were willing to pay most for the privilege came into general use. At first the privilege was put up at auction in the province itself, and was sold to a local contractor; but during the time of Caius Gracchus this practice was abandoned, and the tax collecting privilege was put up at auction in Rome to be sold to Roman

contracting companies. These contractors were called *mancipes*, and their representatives who did the actual work of collecting were known as *publicani*.

To the third general class of taxes collected belonged an innumerable and heterogeneous group of indirect taxes, varying greatly in their amounts and forms from one part of the Roman dominions to the other. Some examples of these were the port dues which were paid by ships engaged in the Mediterranean trade; the frontier duties which were collected upon goods passing from one province to another and from the provinces into Italy; the market tolls; the bridge dues; the road tolls, and the auction sales tax. These were sometimes collected by the Roman officials direct, but were usually farmed out in a manner similar to that in which the provincial tribute was collected. A singular tax which might be mentioned under this head, was a five per cent tax on manumissions of slaves.

Under the fourth general heading may be classified the income which Rome derived from a number of government monopolies and from royalties which were paid her by the mining, fishing and lumbering industries. The sale of salt, for instance, was a government monopoly, from which an income was derived which was, however, never immoderately large. The mines, the quarries and the fisheries were regarded as the property of the state, as were also the forest regions; and the companies who undertook to develop these resources were compelled to pay royalties to the government.

Besides these four classes of regular taxes, an extraordinary tax was levied on several occasions as an emergency measure to meet an unusually critical situation. A typical instance of this kind occurred during the Second Punic War, when the Roman treasury was so far depleted that it was necessary to call upon the citizens of the city to contribute liberally in order to avoid disaster. These instances were very rare.

While the revenue secured by these means was usually adequate for all the expenses of the government, this system of taxation had a number of serious defects. Of these perhaps the most flagrant of all was in the method of collecting the taxes.

The amount of money actually required by Rome for legitimate expenses was really very small compared with that which must be collected by a modern governmental system. There was no fund for education, none for eleemosynary institutions, none to pay salaries to public servants, and a relatively small amount for armament; and had only that amount of money been collected which was directed to legitimate government expenses, the burden upon the provincial tax payers would have been very light. As a matter of fact, the amount actually collected was exorbitant to such an extreme degree that the publican became the most odious figure in provincial life, and the most galling feature of Roman dominion was the tax which Rome collected. The margin between what was required and what was collected went into the pockets of the contractors who bought the privilege of collecting the taxes. Theoretically there was a limit beyond which their extortions could not go, but the laws in this regard were seldom enforced. The responsibility for enforcing them lay with the provincial governor, who usually received a share of the booty from the tax gatherer for assisting him in his extortions. This form of tax collecting not only weighed heavily upon the unfortunate provinces, and undermined the integrity of provincial government, but it was uneconomical and extravagant from the Roman point of view. There was no good reason why, if the provinces were to be systematically robbed anyway, the government should not have gathered in the booty for the benefit of the city as a whole, rather than permit it to be added to the private fortunes of the equites who were already so rich as to be a menace to the public good.

The next significant defect in the taxing system tolerated under the Republic was the way in which tolls, duties and royalties were collected. The provinces were divided up into a number of trade districts, the boundaries of which in some instances corresponded with provincial boundaries and in some instances were wholly arbitrary. Along these boundaries, duties were collected upon goods which were being transported across them. These duties varied within wide limits, and were in general much higher on goods going from one province to another than

they were on goods going from a province to Rome. In addition to these there were harbor dues and road and bridge tolls which made the cost of transportation almost prohibitive. The result of all this was to discourage trade between the various provinces, thus preventing a large amount of intermingling of the heterogeneous population of the Roman dominions, and the development of a feeling of unity and interdependence among them, which would have been the one thing that could have drawn the scattered and widely different provinces together and made of them a homogeneous whole, a truly united empire. Besides this, the free movement of trade throughout the empire would have been a means of increasing the general wealth immeasurably.

A third defect in this system was the lack of uniformity and justice in the assessment of taxes upon the provinces. No census was ever taken in the provinces until the time of Augustus, and the amount levied upon any particular province was at best a bad estimate of what it should pay, and at worst a shrewd calculation by the tax-gathering contractor of what it might be possible to extort. There was not even a pretense of apportionment according to the wealth of each province. This was true not only of the land tax, but also of the indirect taxes; for example we find that at one time products from Sicily pay a five per cent duty, those from Spain two per cent, and those from Illyria two and a half.

Last of all, the general administration of the finances of the Republic was defective in that the constitution did not provide a responsible, experienced head for the financial department, whose powers would have made it possible for him to manage it with foresight and system. The quaestor served for one year only, was seldom chosen because of his familiarity with financial problems, and had to share control over the treasury with the senate and a number of other magistrates. As a result, during all this time, there was no attempt to balance taxation and expenditures, there was no careful estimate of what would be required for each specific purpose, so that a definite budget could be provided to meet each particular need; but the whole business

of securing and using revenue seems to have been one grand piece of guesswork, with the tax-gathering contractors doing most of the guessing. The result was that a very slender reserve was usually all that separated Rome from bankruptcy, a reserve which any unforeseen emergency might easily swallow up long before any steps could be taken to secure relief.

In spite of its obvious shortcomings, this system remained in use, essentially unchanged until the time of the downfall of the republic, growing worse, if anything, as the general character of Roman government became more corrupt. When the empire was established, one of the first problems that confronted the new government was this problem of taxation; and one of the most noteworthy achievements of Augustus was a complete reorganization of the system of taxation upon a broader, more orderly and more equitable basis. In order to be able to assess each province fairly in proportion to its wealth, he had a census taken throughout the empire. This done he abolished the obnoxious practice of tax-farming so far as the provincial land tax was concerned, and provided in its place a corps of special officials who attended to the gathering of the taxes. These officials were chosen from among the knights, and received a fixed salary. They were known as *procuratores Augusti*. Realizing that certain of the old indirect taxes were paralyzing commerce and interfering with industrial development, he set about the task of reforming these taxes. In all these reforms, he was hampered by the limitations placed upon his powers; but by the close of his term of office, he had succeeded in changing the system for the better in several important respects.

The taxes under the new financial system of the empire were of three general classes. First and most important was the provincial property tax. This was a tax assessed on land, houses, ships, slaves and all forms of property. It differed from the old republican provincial tax mainly in that, since the census had been taken, the burden was distributed more equitably over the empire; and the new method of collecting it was less wasteful and not so likely to lend itself to extortion. Besides this regular tax, Egypt and Africa paid the *annonae civicus*, a tax to be paid

in grain to supply the city of Rome; and provinces in which large forces of soldiers were quartered were forced to pay the *annonae militaris*, a tax in grain to supply the occupation troops. The regular provincial tax was sometimes paid in produce instead of money. For instance, Holland regularly supplied the city with hides as a part of her provincial tax.

Second in importance were the indirect taxes, many of which remained over from the republican period, and some of which were created by Augustus to relieve the provinces of a part of the burden of supporting the government, and place some of it on the shoulders of the people of Italy and Rome, who had been exempt from the payment of direct taxes ever since 167 B. C. when the last tributum was collected. Among the latter were a four per cent tax on the sale of slaves, and a one per cent tax on all articles sold at auction, both to be paid by the purchaser. Still another of these taxes was the inheritance tax, which was calculated to do the double service of enabling the government to collect a certain amount of revenue from individuals who were otherwise exempt, and of encouraging marriage and the rearing of families. It levied five per cent on inheritances exceeding an amount equivalent to about five thousand dollars, when these inheritances were to be received by an heir who was not a child of the testator. These taxes applied only to Italy. Besides these there still remained some of the old customs duties, a capitation tax on traders, and some of the harbor dues. The latter were the only ones that were still collected by the old extravagant, extortionate contract system. Of the customs duties one of the most significant was a twenty-five per cent duty on products coming from the Orient by way of the Red Sea and Arabia.

The third form of tax collected by the Empire was a graduated personal tax which was assessed upon every free man outside of Italy. The traditional right of the Italian to be free from direct taxation unless he occupied a part of the *ager publicus* was the reason for this exemption. The amount of this tax which the individual was to pay was regulated by his wealth, and one author has compared it to a modern income tax.

This revised system of taxation remained in force during the entire period of the Empire, suffering only minor changes at intervals. Tiberius and Caligula made slight changes in the percentages of some of the indirect taxes; Nerva, under stress of circumstance, reduced the inheritance tax; and Vespasian made the most far reaching changes when he reorganized the finances in 70 A. D. This reform had for its aims the increasing of the revenues of the state and the more equitable distribution of the burdens of taxation. The most significant departure which he made from former practice was that he did away with the exemption of privileged classes from taxation. He also tried to work out a more economical scheme for collecting the taxes than was then in use. How far his efforts to correct defects in the system and to guard against financial troubles in the future were successful may be inferred from the fact that, less than fifty years later, we find Hadrian compelled to remit 900,000,000 sesterces which were due the state as taxes, because he was unable to collect the money from a poverty stricken people.

When the time came for the final overthrow of the power of Rome, failure of the finances played a significant part. While there may have been other deeper causes of the slow decay that certainly and relentlessly prepared the way for ruin, financial troubles were among its most certain symptoms. Nor can we say with certainty that a defective financial system founded upon injustice was not, in the last analysis, the cause of most of the serious ills that beset the Empire during its later years. After all it was not in the provinces where its most serious consequences finally appeared; it was in the imperial city itself. With the provinces, Roman conquest was often merely a change of taskmasters, and in more than one instance the change was for the better. This was especially true of the provinces in the east, where the Roman governor was often infinitely more considerate than the native despot; and at his worst substituted method for caprice in the tyrannical administration of affairs. But in Rome, the effect was of a different sort. The unearned

wealth that flowed in from the provinces impaired the character of her citizens. No longer was there any premium upon ability and energetic endeavor. The Roman citizens of this later day spent their time lolling in luxury that they had in no sense earned, consuming the products of the provincials without returning an equivalent of their own toil or their own genius, being entertained and instructed by artists and scholars whom their mercenary armies had enslaved, and being enriched with the spoils of war that were not even purchased with the blood of their own people, their sole claim to the enormous quantities of the fruits of other men's toil which they were consuming, the fact that their fathers, generations before, had succeeded in perfecting an organization which made them masters of the peoples whom they now systematically plundered.

All this could have but one result: the sturdy Roman of the early days disappeared, and in his place sat a moral, an intellectual and a physical weakling. When this weakling permitted the organization that he had inherited from his fathers to weaken and break, when the mercenaries no longer guarded the borders while the subject peoples paid the bills, the intruding horde of barbarians found an Italy helplessly, hopelessly weak, entirely unable to take care of herself because for two centuries she had never practiced the art. The result was inevitable; and among the contributing factors, not the least significant was the system of taxation which made it possible for Rome to smother the manhood of her citizens in luxury.

THE TAUNT IN HOMER AND VERGIL

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Homer makes Aeneas say (*Il.* 20, 246) that "both Trojans and Achaeans have very many taunts to utter. Not even a hundred-benched ship could carry their burden. The tongue of mortals is easily twisted and many words there are of all sorts, and wide is the range of words this way and that, and whatsoever word thou sayest that mayest thou also hear." The poet has here made a general statement which has special relevancy in the case of the many taunts and boasts which appear in both the *Iliad* and the *Odyssey*. The wide range of these taunts renders them impossible of classification, even if it were desirable. But their occasions, purposes, and motifs are well worth noting and very suggestive. Psychological analysis is not attempted but recent experiences prove correct the dictum of the historian who said that civilized man is nothing more than the rude, primitive man with but a thin veneer of culture. It will be well not to insist on any great distinction between the taunts of Homer and those of Vergil or even with those of our own day.

Nowhere in literature do we find more surcharged feeling than in the Homeric taunt. As used by Homer its phrases generally find the mark with swift directness. The occasion and the purpose vary. The speaker may be addressing his compatriot, as when Hector taunts Paris, (*Il.* 3, 39), or as when Agamemnon taunts Menestheus, (*Il.* 4, 338), or Menelaus the Achaeans, (*Il.* 7, 96). Or the taunt may be more domestic without losing any of its edge as when Helen taunts her husband, Paris, (*Il.* 3, 428): "Thou hast come back from battle; would that thou hadst perished there subdued by the strong man who was once my husband. Verily thou didst use to boast that thou wast

superior to Menelaus, dear to Ares, in might and deeds and spear; but go now challenge Menelaus, dear to Ares, to fight thee again man to man. *But* (and no word is capable of more concentrated feeling than this small adversative) I bid thee cease and not to war with the auburn-haired Menelaus in stubborn battle or to fight recklessly, lest perchance thou be soon subdued by his spear." Sometimes even the father of gods and of men finds it not beneath his dignity to taunt the members of his divine household. So in *Il.* 8, 447, after having recalled Hera and Athena from the battle, feigning ignorance of the cause of their discomfiture, he addresses them: "Why are ye thus disturbed, Athena and Hera? Surely ye are not wearied with slaying in man-ennobling battle the Trojans at whom ye have conceived such deadly hate." Here and often elsewhere the taunt has no other purpose than to aggravate the one taunted. Sometimes, however, the more laudable motive of arousing one to do battle justifies the taunt. Agamemnon rebukes Diomedes thus: "Ah me, son of Tydeus, valiant knight, why dost thou crouch, why dost thou peer about for the bridges of battle?" (*Il.* 4, 370). And again he cries, (*Il.* 8, 228): "Shame on ye, Argives, cowardly caitiffs, excellent in form, what has now become of the boasts made when we claimed to be the bravest, when ye with empty words in Lemnos said that ye would face each of you, a hundred, nay two hundred Trojans in battle?" The quick change from the first person, *φάμεν*, to the second person, *ἡγοράασθε*, is interesting in that it places the onus of the blame upon others than upon the speaker. Occasionally, the taunt has the purpose of challenging an enemy to do battle: Idomeneus thus challenges Deiphobus, "Nay, sir, do thou thyself stand face to face with me that thou mayest know what sort of a son of Zeus I am who have come hither" (*Il.* 13, 448).

The taunt sometimes contains a curious personal thrust, namely, of having a woman's lack of courage or of being too much interested in women. So the Achaeans are called Achaean women, no longer Achaean men, (*Il.* 7, 96). Hector taunts Diomedes that he is no better than a woman, (*Il.* 8, 163). Paris

is called *γυναιμανής*, (*Il.* 3, 39), "woman-doting," and Diomedes calls him *παρθενοπίπα*, (*Il.* 11, 385), "ogler after girls," and threatens him with death when the birds round about his rotting body will outnumber the women, (*Il.* 11, 395).

The most characteristic taunt of Homer is that found when one has slain or wounded his enemy or is on the point of doing so, or when he mocks his opponent for having failed in his efforts to kill him. The short dialogue beginning with *Il.* 5, 284 shows both phases of this taunt: (Pandarus) "Thou hast been struck straight through the belly and I think thou wilt not long endure." (Diomedes) "Thou didst miss me nor didst thou hit me; but I think ye twain shall not both depart until one of you shall fall and sate with blood Ares, the bold wargod." It was not unusual to brag of the fish before it was landed. And perhaps the sharpest sting of the rebuttal was to be reminded that one had boasted too soon or had not made good his threat. Hector's taunt of the dying Patroclus illustrates this well, (*Il.* 16, 830): "Patroclus didst thou really think that thou wouldest sack our city and after depriving the Trojan women of their day of freedom lead them away in thy ships to thy dear native land, fool that thou art? But before them the swift horses of Hector strained eager feet to fight, and I myself excel among the warloving Trojans, I who ward off from them the day of necessity." So (*Il.* 11, 389) when Diomedes taunts Paris who has shot a useless arrow: "I care no more than if a woman or foolish child should strike me, for the missile of a worthless and cowardly man has no edge." And again (*Od.* 22, 287), Ctesippus is taunted with having boasted big and idle words, which now are brought to naught. Sometimes when one has failed in his main effort his taunt finds comfort in an unrealized wish. So (*Il.* 11, 380) Paris addresses Diomedes: "Thou hast been hit nor did my missile speed in vain from my hand; would that I had struck thee in the nether-belly and had taken thy life away."

Boasting of one's prowess is sometimes a part of the taunt. Idomeneus boasts of his descent from Zeus. Hector declares that he excels the warloving Trojans. Such boasting had the

psychological effect of destroying the morale of the enemy. If we need a modern parallel, we may find it in the propaganda used before campaigns in our recent Great War.

Either side could justify the slaying of an opponent on the ground of revenge. But revenge is not often pressed in a taunt. We find this motif in the taunt of Agamemnon against the sons of Antimachus who, as Agamemnon says, (*Il.* 11, 142), will pay the penalty for the wrong done by their father. Cf. also *Il.* 13, 414; 14, 483. Odysseus connects the punishment of the Cyclops with his lawless deeds, (*Od.* 9, 479); and (*Od.* 22, 290) Ctesippus's death-blow is a gift in recompense for a scurvy trick which he had played Odysseus.

As for the biting sarcasm of many of these taunts we shall perhaps search the pages of literature in vain to find their equal. A few examples are sufficient to bring out this aspect. (*Il.* 13, 374) Idomeneus has struck down Othryoneus who had agreed to forego gifts of wooing and in order to win Cassandra as his bride had promised Priam to free Troy of the Achaeans. Idomeneus taunts him thus: "Othryoneus, I praise thee above all mortals if thou shalt really fulfil thy promise to Priam, son of Dardanus, who promised thee his daughter; and we would promise to give thee daughter of Atrides to wed and would keep the promise, if thou with our aid wouldest sack Ilion; but follow" (as he draws him after him by the foot) "that at our ships we may contract with thee for a marriage, since we are no harsh exacters of gifts of wooing." Deiphobus slays Hypsenor who has already slain Asius, and Deiphobus taunts him with having provided Asius with an escort to attend him to Hades. (*Il.* 13, 416). Polydamas has thrust a spear through the body of Prothoenor and taunts him with going to the home of Hades leaning on this spear as a staff. (*Il.* 14, 457). Patroclus slays Cebriones who tumbles headlong from his chariot and Patroclus thus derides him (*Il.* 16, 745): "Indeed, a very nimble man is he, since he so lightly tumbles. If he were on the fishy deep he would satisfy many by diving for oysters, leaping from his ship, even if the weather were stormy, since now on the plain he

readily tumbles from his chariot. Verily, there are tumblers among the Trojans."

But a quality that is conspicuous above all others in many of these taunts delivered over a departing or departed enemy is the primitive brutality with which he is reminded of the horrible features of death. In *Od.* 22, 412 when Odysseus has slain the suitors he reminds Eurycleia that it is not right, *ὀσέη*, to exult over the slain, for fate and their own base deeds have destroyed them. This statement is difficult of interpretation in view of the many instances of unrestrained boasting found elsewhere. It seems to give us a glimpse of a later and higher and more ethical stage of thought which admits a more chivalrous and respectful feeling toward even a fallen foe. But it is not more than a glimpse and the rude, primitive feeling exhibited in the moment of a bloody triumph, as a rule, leaves no room for Odysseus's gentler attitude. One almost shrinks from recording even a few examples. Diomedes in *Il.* 11, 394 boasts that the foe who receives his spear "will rot dyeing the earth with his blood and round about him birds will outnumber women." Odysseus (*Il.* 11, 452), boasts over Socus that "thy father and mother will not close thine eyes in death but wild birds will tear thee throwing their dense wings around thee." Achilles slays Lycaon and hurling his body into the river he taunts him thus, (*Il.* 21, 122): "Lie there now among the fishes which shall lick thy wounds without care. Thy mother shall not place thee on the couch and lament thee but the eddying Scamander will bear thee out to the deep. And there many a fish shall eat the white flesh of Lycaon."

Since Vergil's *Aeneid* is far less a story of war than the *Iliad*, the occasions for taunts are fewer. But within this limited range certain tendencies differing from those of Homer may be seen. The sarcasm is there as in Homer. Pyrrhus says to the doomed Priam (2, 547): "Go then and report this to my father Pelides. Remember to tell him of my awful deeds and of the degenerate Neoptolemus. Now die." Turnus taunts Eumedes whom he has laid low (12, 359): "Lo, there are the lands, Trojan, which thou didst seek in war; measure out they length

of Hesperia." Even the maid Camilla adds the sharpness of sarcasm to the edge of the sword (11, 686): "Didst thou think, Tyrrhenus, that thou wast chasing wild animals in the forest? The day has come which has with a woman's weapons refuted thy words." It is significant that Vergil has deemed sarcasm more appropriate in the mouths of the enemy. Aeneas and his followers seem to be almost free from it. Perhaps Homer makes no distinction in his distribution of sarcasm to Achaean or Trojan. Vergil represents Aeneas in a more chivalrous role. His speech over the slain Lausus is typical (10, 825): "What now to thee, O wretched lad, for thy merits, what now worthy of thy character will the pious Aeneas give? Keep thy arms which were thy delight, and thy body shall I send back to the shades and ashes of thy parents, if thou still carest for that. However, unhappy lad, thou shalt console thyself for thy wretched death with this thought, thou fallest at the hand of the mighty Aeneas." It is no mean distinction to fall by the sword of Aeneas and in his reference to this circumstance the hero tries to give the dying a crumb of comfort. It is the same kindly nature which induces Camilla to soften her taunt with the words (11, 688): "However, to the shades of thy fathers thou shalt bear this great distinction, that thou hast fallen before the spear of Camilla." When we remember that Turnus despoiled the fallen Pallas, it seems certain that the poet is aiming to give Aeneas a character too chivalrous for indulging in unrestrained taunts. Once we do find Aeneas taunting a fallen foe with the horrible features of death (10, 557): "Lie there, now, object of dread. Thy noble mother will not lay thee beneath the ground and honor thy body in the ancestral tomb. Thou shalt be left to the wild birds or the wave will bear thee out to the deep and the hungry fishes will lick thy wounds." Every element in this taunt can be traced to Homer. Probably the poet felt that some concession was due the occasion and borrowed outright the ugly features and hastened on with the story.

It is very evident that Vergil regarded the taunt as suitable for long and over-boastful speeches and therefore more appropriate

in the mouths of the enemy. A comparison of the speeches of Numanus and Ascanius shows this clearly. Numanus (11, 595), struts before the line of battle, shouting things *digna atque indigna relatu*, "things fit and unfit to tell." His taunt of 23 lines follows. To Numanus's vain-glorious speech Ascanius answers with a few words which go as straight to the mark as the arrow he shoots. *Hoc tantum Ascanius*, (11, 636), thus the poet calls attention to the differences between the two attitudes, the latter of which he would certainly regard as typical of his hero.

Ascanius here associates the slaying of Numanus with his boastful words. By means of the taunt Vergil often brings out the fact that the punishment is the logical consequence of some wrong. This practice removes the deed from the scope of sheer brutality. It serves to justify the deed, and the very fact that Vergil sought this justification is proof that bloodshed for its own sake had no attraction for him as it certainly did for Homer. So Aeneas kills his foe (10, 533), in revenge for the death of Pallas. Diana slays Arruns (11, 856), in requital of Camilla's death. Aeneas, again, who is at first inclined to a pity natural for him, changes his mind and is aroused to a righteous fury when he sees on the fallen Turnus the adornments of Pallas (12, 947): "Wouldst thou while clothed with the spoils of my dear ones escape me? Pallas slays thee with this stroke and from thine accursed blood exacts the penalty." With such a sentiment Vergil closes the Aeneid and his hero escapes the charge of primitive brutality. A righteous revenge has consecrated the deed.

ALEXANDER JAMES INGLIS

[At a meeting of the American Classical League in July, 1922, at Faneuil Hall, Boston, Professor Inglis contributed an address on "The Conditions of Success in Teaching the Classics" to a classical program of unusual interest. This address was published in the *JOURNAL* of October, 1922. We have long recognized Professor Inglis as a true friend of classical interests, and are glad to publish this tribute in his honor.—EDITOR.]

In the death of Alexander James Inglis, Professor of Education in the Graduate School of Education, Harvard University, American education and Harvard University have sustained a severe loss. The end came suddenly on April 12 after a very brief illness. Professor Inglis had earned national repute as a leader in the field of secondary education. He had been a prominent figure in the movement for the reorganization of secondary education and in the development of the junior high school. His services as a member of the Faculty of the Graduate School of Education were invaluable. His counsel, his teaching, and his productive work as an author and investigator contributed greatly to the building up of the School.

Professor Inglis was born in Middletown, Connecticut, in 1879. He was graduated from Wesleyan University with the degree of A.B. in 1902. As an undergraduate he achieved high distinction both in scholarship and in athletics. For ten years after his graduation from college he taught in secondary schools in Pennsylvania, New York City, and California, gaining an enviable reputation as a teacher of Latin. He received from Columbia University the degree of A.M. in 1909 and Ph.D. in 1911.

In 1912 he went to Rutgers College as professor of education and director of the summer school and extension courses, and two years later was appointed assistant professor of education at Harvard University. His promotion to a professorship in education came in 1919. In that same year, he directed a survey of the educational system of Virginia for a committee of the State legislature. He also made educational surveys in Winchester, Virginia, and Augusta, Maine, and served on survey staffs in the

states of Washington, South Dakota, and Indiana. In 1918 he was a member of the organization committee on education and special training, war plans division of the general staff, and in 1920 was appointed educational advisor at army headquarters. He was a leading member of the Commission on the Reorganization of Secondary Education appointed in 1911 by the National Education Association. The most important publication of this Commission, called "The Cardinal Principles of Secondary Education" was largely influenced by Professor Inglis.

His publications include widely used high-school textbooks in Latin, "The Rise of the High School in Massachusetts," "Principles of Secondary Education," "Virginia Public Schools." "Intelligence Quotient Values," and standard tests in the fields of Latin and English.

Professor Inglis was a Fellow of the American Association for the Advancement of Science, and a member of the National Education Association, the National Association of Directors of Educational Research, The National Society for the Scientific Study of Education, the National Society of College Teachers of Education, of which society he was president in 1921, the American Association of University Professors, the New England Association of Colleges and Secondary Schools, Phi Beta Kappa, Delta Kappa Epsilon, Phi Delta Kappa, and the New England Wesleyan, Harvard, Boston City, University, and Colonial Clubs.

Although his period of productive effort was short, Professor Inglis had a record of accomplishment which few men attain in a lifetime. He was a man of exceptional intellectual vigor and courage — a tireless seeker after the truth. He did not hesitate to take the unpopular side on a question if his clear thinking led him in that direction. His keen mind, his unfailing sense of justice, his humor, his warm human sympathy, and his friendliness gained him the universal admiration and affection of his students and colleagues. His untimely death deprives the Graduate School of Education of an eminent educator whose influence in the School and in American education will be felt for many years to come.

Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Illinois.]

THE OXYRHYNCHUS PAPYRI

[illegible][illegible]

A CHURCH HYMN 1700 YEARS OLD

Among recent publications from Oxyrhynchus, comes on the verso of a bit of papyrus (29.6 x 5 mm), what is doubtless the oldest specimen of church music extant and one of the earliest known literary remains of Christianity. On recto side is a fragment from a grain account with mention of several Oxyrhynchite villages. The date is estimated as coming within the second half of the third century. The literary style of the writing is broken by the occurrence of cursive forms, cursive also are the letters written above the lines to represent the vocal notes.

The fragment marks the conclusion, probably of a considerable composition, just how extensive, indications on neither side of the piece suggest. In fact only one of the five lines of the hymn is perfect.

The editors find further evidence of early date in the metre, purely quantitative, not accentual. The rhythm is anapaestic, dimeter, with metrical license, as short for long at close of a colon, and in the "amen" \tilde{a} is \bar{a} to balance \bar{e} in the last syllable. In addition to eight notes, five other signs occur:

1. The horizontal mark signifies long syllables.
2. The curved mark below notes marks legato.
3. The half circle written in line with the notes indicates a rest.
4. The colon (:) written before a note or group of notes is not understood.
5. The dot occurring above some of the notes indicates the arsis.

The first two of the extant lines do not afford sense as they stand. The last three yield something of a translation:

"But let all the founts of flowing streams
Sing praise of our Father, Son and Holy Spirit.
Let all the heavenly bodies give praise!
Amen! Amen!
Power, majesty and praise to Him
Who alone is giver of all good things,
Amen! Amen!

WALLACE N. STEARNS

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NOTE ON PLUTARCH, *DE ISIDE ET OSIRIDE* 373 B.C.

On page 110 of *Les Idées Philosophiques et Religieuses de Philon d'Alexandrie* Bréhier tries to show from resemblances between Plutarch's *de Iside et Osiride* and Philo's doctrine of the λόγος that the latter thinker is indebted to allegorical interpretations of Egyptian mythology. "Lorsque, par exemple, chez Philon, le logos comme fils aîné de Dieu est distingué du monde, le jeune fils de Dieu, ces expressions nous mettent sur le chemin du mythe. Il faut le chercher, semble-t-il, dans la distinction des deux Horos, fils du dieu suprême Osiris dont l'aîné symbolise le monde intelligible et le plus jeune, le monde sensible." The passage of Plutarch, 373 B.C., runs as follows: Typhon brings a charge of illegitimacy against Horus, the sensible world, because he is not pure, as is his father Osiris, the intelligible, ἀλλὰ νενοθυμένος τῇ ὕλῃ διὰ τὸ σωματικόν. But Horus successfully defends the suit, Hermes, reason, showing ὅτι πρὸς τὸ νοητὸν ἡ φύσις μετασχηματίζομένη τὸν κόσμον ἀποδίδωσιν. ἡ μὲν γάρ, ἔτι Θεῶν ἐν γαστρὶ τῆς Ῥέας ὄντων, ἐξ Ἰσίδος καὶ Ὀσίριδος γενομένη γένεσις Ἀπόλλωνος αἰνίττεται τὸ πρὶν ἐκφανῆ γενέσθαι τόνδε τὸν κόσμον καὶ συντελεσθῆναι τῷ λόγῳ τὴν ὕλην, τὴν φύσιν ἐλεγχομένην ἐφ' αὐτῆς ἀτελῇ τὴν πρώτην γένεσιν ἐξενεγκεῖν. διὸ καὶ φασι τὸν θεὸν ἐκείνον ἀνάπηρον ὑπὸ σκότῳ γενέσθαι, καὶ πρεσβύτερον Ὀρον καλοῦσιν· οὐ γὰρ ἦν κόσμος, ἀλλ' εἰδωλόν τι καὶ κόσμον φάντασμα μέλλοντος. ὁ δ' Ὀρος οὗτος αὐτός ἐστιν ὁρισμένος καὶ τέλειος, etc.

If we consider this whole passage, it will be seen that it is quite impossible that the elder Horus be the intelligible world. He is contrasted as ἀνάπηρος with the younger Horus, who is called τέλειος; in him is revealed the imperfection of φύσις, here virtually equivalent to ὕλη. He is called εἰδωλόν τι καὶ κόσμον φάντασμα μέλλοντος, words which cannot be used of the intelligible pattern, but which mean a vague likeness or image; cf. the cases of εἰδωλον and φάντασμα cited in Ast's *Lexicon Platonicum*. Further, the intelligible, not distinguished here from God, is symbolized by Osiris.

As a fairly plausible interpretation of the elder Horus, I suggest the following: he symbolizes the state of matter described in *Timaeus* 53, when it moved irregularly, containing ἔχνη of the elements. It is not against this interpretation that the elder Horus is the child of both Osiris and Isis, for according to certain interpreters of the *Timaeus* the traces of the elements in matter before the ordering of the world were produced by the influence of the Ideas; cf. *Timaeus* Locrus, 94c: ὁ θεὸς ὁρῶν τε τὰν ὕλαν δεχομένην τὰν ἰδέαν καὶ ἀλλοιούμεναν παντοίως

μὲν, ἀτάκτως δὲ, etc.; also the *Introduction* of Alcinous, chapter 13; and perhaps Plutarch, *de animae procreatione in Timaeo*, 1024 B.C.

ROGER MILLER JONES

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THE COMIC APPEAL OF THE UNSEQUENTIAL

My attention has been drawn to Mr. Agard's review of *An Aristotelian Theory of Comedy* in your issue of January, 1924 (CLASSICAL JOURNAL pp. 253-4). The reviewer asks: "If, for example, organic completeness and strict motivation are to Aristotle primary requirements in good tragedy, does it follow that he would not have recognized the legitimate comic appeal of the unsequential?" It seems to me that Mr. Agard here can have in mind only page 184 of my book, that he did not examine page 187, and that he must have overlooked a number of passages in which I raise this very question; for example, pp. 48-51, 244-9, 257-9. The last of these passages deals at some length with the category of Disjointed *Logos*, "When the story is disjointed and has no sequence." Not a little of my volume tends to show that the categories of the ludicrous, among which this appears, go back from the *Tractatus Coislinianus* to Aristotle himself. In fact, I wished to suggest that Aristotle, if I may use Mr. Agard's expression, *would* "have recognized the legitimate comic appeal of the unsequential." Of course I still hold to the view (page 257) that if and when *logos* refers to the entire plot of a comedy, there must be limits to the want of sequence, since the whole must not be utterly devoid of organic structure. I say: "If the law of causality, or of probability, may be violated, while yet suggested, for comic effect, still the poet should rather aim at a seeming than at a real lack of plan. Even that is dangerous in a work of any length." And I still believe that Aristotle, while recognizing comic effects arising "from the impossible" (page 244), "from the possible and inconsequent" (page 247), and from "disjointed *logos*," and while approving them as details in a play, would demand organic structure when he sketched the ideal plot of a comedy. Who wouldn't? In structure, which is the model for the comic poet, *L'Impromptu de Versailles*, or *Tartuffe*?

LANE COOPER

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AN IRRELEVANT MORAL (LIVY, 1.11)

In narrating the betrayal of the Capitol to the Sabines by Tarpeia, Livy, 1.11, thus explains the motives of the Sabines in overwhelming their benefactress: *seu ut vi capta potius arx videretur seu prodendi exempli causa ne quid usquam fidum proditori esset*. An author that could draw such a moral from this story might be expected to outdo Shakespeare in finding books in running brooks and sermons in stone. Moralizing is, however, exactly what one expects after reading Livy's Preface, in which Romans were urged to learn from the past what to imitate and what to avoid. It is safe to say the Sabines, who themselves proved treacherous to the traitress, were not at all concerned about teaching posterity a lesson in moral rectitude. If there is any lesson to be drawn from the story, it is that even men who gain their ends through the treachery of another do not respect the traitor.

To judge from the utter inappropriateness of the sentiment, it would seem as if Livy had been carried away by the desire to turn a clever sentence with an aphoristic touch. In view of the well-known fondness of the ancients for paronomasia (or, as we should say with less dignity, puns), it is a warrantable assumption that the author was intentionally using *prodendi* and *proditori* in different senses. If we use the word "betray" in the colorless sense of "disclose," "show," we may reproduce the play in English: "for the sake of betraying [to posterity] that no trust should ever be put in a betrayer."

Shakespeare was fond of this type of word-play, in which cognate noun and verb form are used in different senses. A few instances may be given:

They have measured many a mile
To tread a measure with you on the grass.
— *Love's Labour's Lost*, Act V, Scene 2.

How many things by season seasoned are
To their right praise and true perfection!
— *Merchant of Venice*, Act V, Scene 1.

Note this before my notes.
There's not a note of mine that's worth the noting.
— *Much Ado about Nothing*, Act II, Scene, 3.

. . . being a watch

But being watched that it may still go right.

— *Love's Labour's Lost*, Act III, Scene 1.

EUGENE S. MCCARTNEY

UNIVERSITY OF MICHIGAN

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

California

Los Angeles.—At the regular meeting of the Classical Association of the Pacific States, Southern Section, held in connection with the California Teachers Association at Christmas time, a program of travel talks was given. Professor H. E. Robbins of Pomona College told of his recent trip through Greece, and Miss Josephine Abel of Franklin High School, Los Angeles, recounted her experiences on a pilgrimage to points of classical interest in Sicily.

The annual meeting of the same association was held April 26 at the Canterbury Inn, Los Angeles. After an hour of sociability, continued most acceptably at the luncheon tables, the retiring president, Professor Ruth W. Brown of the University of Southern California introduced the first speaker, Professor Fluellen, head of the department of philosophy of the University of Southern California. Professor Fluellen dwelt upon the value of the classics in the life of today, and then told of the library of philosophy which has been founded at the University in honor of the late Professor James H. Hoose. Professor Archibald Bouton, Dean of the College of Arts and Pure Sciences of New York University, spoke in humorous vein of his experiences in Southern California, and seriously of the renewed interest in the classics which is distinctly apparent throughout the east. Professor W. D. Ward of Occidental College gave a brief account of his plans for a presentation of the "Bacchanals" of Euripides in English some time in June.

There followed the election of officers for the coming year, which resulted as follows: President, Prof. H. E. Robbins, of Pomona College; Vice-President, Miss Jennie M. Deyo, Pasadena High School; Secretary, Miss Nellie S. Cronkhite, Hollywood High School, Los Angeles; Walter A. Edwards, Los Angeles High School, correspondent of the *Classical Journal*; T. B. Glass, San Fernando High school, and Miss Grace McPherron, Los Angeles High School, members of the Executive Committee.

The Latin Club of the Los Angeles High School gave a Roman banquet in January which was attended by about sixty students, all in Roman costume. The menu and service were more or less Roman and the language of the speeches was more or less Latin.

An event of more than passing interest was the recent performance of Sophocles' *Philoctetes* at the California Institute of Technology. This institution, as its name indicates, is a technical and scientific school, but the cultural side of education has always been emphasized in the courses it offers. Much is made of French and German for their literary as well as their scientific value, and considerable work in English literature is required of all the students. The play was put on the stage by the local chapter of Pi Kappa Delta, under the direction of Professor John R. McArthur, and it achieved an artistic success of a high order. It was given in English, and costuming and stage setting were correct and very effective. The only striking liberty that was taken with tradition was in reducing the chorus to two persons and placing them on the stage with the other actors, following the precedent set by the *Comedie Francaise*.

The Latin department of the Pasadena High School recently gave a Roman entertainment in the cafeteria of the school. The program, in which each Latin student had some part, included scenes from Cicero's life and from the *Aeneid*, speeches in Latin, classical dancing and a grand banquet of Roman dishes served in Roman style.

Illinois

Chicago.—The Chicago (city) Classical Club held its third quarterly meeting on April 26, following a banquet at the La Salle Hotel, thus ending a very charming and successful series of meetings. Miss Elizabeth Faulkner, the retiring president, introduced as the speaker of the occasion, Professor Grant Showerman, of the University of Wisconsin, who gave an illustrated talk on Rome and the American Academy.

The officers chosen for the ensuing year are as follows:

President, F. J. Miller, the University of Chicago;

Secretary-Treasurer, Sarah M. Farley, Englewood High School;

Executive Committee, the above mentioned officers with the addition of Elizabeth Keenan, Schurz High School; W. L. Richardson, Ginn and Company; Clyde Murley, Northwestern University.

The classical section of the Educational Conference of academies and high schools with the University of Chicago met on May 9. This conference has continued unbroken as an annual feature since the founding of the University, and has had much to do with the cordial relations which have always existed between the institutions concerned. The classical program was as follows: "Teacher, Class and Co.," by F. J. Miller; "The Roman Conception of Citizenship," by A. F. Barnard, University High School; "Books of 1922 and 1923 for the Classical Teacher," by Irene G. Whaley, Oak Park High School.

Following a year of interesting meetings, enjoyable parties, and splendid achievements, the Undergraduate Classical Club of the University of Chicago has placed as its final project of the year a campaign for the organization of classical clubs in the local high schools. At a symposium held early in the spring it was decided that the average high school student could not possibly get full value out of his Latin simply from the text and the class room. The teacher does not have the time to paint the background and put in the side lights which show the student the fascinating side of the literature. The student usually enters college with a reading knowledge of Latin and knows a little of Roman manners and customs. If he has some special incentive he goes on with the study and soon finds himself in the midst of the colorful tales of the Iliad, the delightful plays of Terence, and the exquisite poems of Horace. A great many do not reach these heights, however, but drop the language, feeling that it has no interest. Even in college, though, the student misses much unless he can spend some time in research and study. It was for this purpose that Phi Sigma, the Undergraduate Classical Club, was organized, and it was with this same purpose in mind that the new organizations are being fostered.

The only opposition met with so far has been the instructors who feel that the whole burden of the new club would rest on their

shoulders. To meet this the members of the club have promised to organize the high school clubs and to assume all responsibilities of the meetings until the organization is well on its way. From the success that classical clubs have met with in many of the leading high schools of the country it is certain that the new clubs will soon take their proper place. Two very enthusiastic high school classical clubs have been already organized, one at Englewood and the other at Hyde Park. Both have elected their officers, appointed their committees, and have made plans for meetings for the rest of the school year. Delegates from these two school clubs as well as those from the other high school classical clubs were entertained by Phi Sigma at a model meeting May 15th at the University.

Iowa

Iowa City.— In April the Classical Club of the University of Iowa celebrated the founding of Rome by a Roman banquet given on the banks of the Styx by the shade of Maecenas for the shades of various other famous Romans from Aeneas to Tacitus. The toga-clad guests reclined on couches, nine to a table, and were served by high school students as slaves. The food was classically correct, "from eggs to apples." The guests arrived and were given wreaths; Numa Pompilius intoned a prayer at the altar; all reclined, and sandals were removed and hands washed; the *magister bibendi* was chosen and commanded the wine to be diluted half and half. After the *gustatio*, Horatius, and then the twins Romulus and Remus, told their stories in verse; Horace enacted his own Ode I, 27; and the *carptor* carved to music. After the *cena prima*, Aeneas visited the Sibyl and obtained from her fortunes written on brown leaves for the guests; and Nero and Galba enacted their tragic story. After the *cena altera*, amid general silence, salt and meal were burned, and a libation poured, on the altar; a magician from the East performed, but so poorly that he was sentenced to death by the host, and was released only after an impassionate plea by Cicero; and appropriate gifts were distributed to all the guests. After the *secunda mensa*, a Greek slave-girl danced, and the banquet closed with Latin songs.

Massachusetts

Boston.— A meeting of the Classical Club of Greater Boston was held at the Museum of Fine Arts on Saturday, May 3. After the

luncheon, the following officers for next year were elected: President, Arthur W. Roberts, Brookline High School; Vice-Presidents, Ellen F. Pendleton, President of Wellesley College; Roy K. Hack, Harvard University; Frederick B. Lund, 527 Beacon Street, Boston; Secretary, Clarence W. Gleason, Roxbury Latin School; Treasurer, Frank A. Kennedy, Boston Girls' High School; Censor, Albert S. Perkins, Dorchester High School. At the close of the business meeting an interesting address was made by Mr. C. Howard Walker, a leading authority on architecture in Boston, upon the subject of The Oracle at Delphi. Mr. Walker was followed by Dr. W. F. Slocum, formerly President of Colorado College, whose topic was "The Philosophy of Pythagoras."

Ohio

Warren.—Miss Virginia Reid, head of the Latin department of the Warren Senior High School, sends us the following account of one of the sessions of the *Aeneid Club*, a classical organization of her school:

"The *Aeneid Club* held its regular monthly meeting Thursday, April 10. There was no business meeting and the program was in charge of Julia, Antonius, Octavia, and Portia.

"Antonius gave a reading entitled, 'The House by the Side of the Road.'

"Several Latin records were enjoyed, among them 'Ave Maria,' 'Stabat Mater,' and a selection from 'Trovatore.'

"Readings written partly in Latin were rendered by Augustus, Portia, and Octavia. One of these was the story of 'Daedalus et Icarus.' Daedalus is supposed to have made wings fashioned after those of birds. Flying with these, he and his son Icarus escaped from Crete. But Icarus flew too near the sun and the wax which held his wings together, melted. He fell into the sea and was drowned.

"The program was concluded by a debate between Regulus and Augustus on the subject, 'Resolved, that Daedalus and Icarus Could Really Fly.'

"Since both orators presented the negative side of the question, the debate was ceded to that side."

Pennsylvania

Chambersburg.—The most interesting feature of the May Day

festival celebrated at Wilson College on May 12, was a Roman pageant, which was presented for the entertainment of the Queen of the May and her court. The triumphal entry of Germanicus into Rome in 17 A.D. in celebration of his victories over the German tribes and his reception by the Emperor Tiberius were depicted in pantomime by about 400 students.

As a part of the setting for the pageant a Roman temple, a sacrificial altar, and a section of an amphitheatre had been erected.

The pageant began with a sacrificial ceremony at the temple, performed according to true Roman ritual by a pontiff in the presence of flamens, augurs, and vestal virgins, each in the characteristic dress of the order. After this preliminary sacrifice the Emperor Tiberius and Agrippina, each in a *lectica* borne on the shoulders of eight Ethiopian slaves, were conducted to the amphitheater. The Roman populace followed, taking their seats in the amphitheater.

Next came the triumphal procession of Germanicus, at the head of which marched the Roman consuls, preceded by their lictors. Following these were the senators, the priests with the sacrificial bull, the German captives, including the beautiful Tusanelda, and finally two Roman chariots conveying Germanicus and his five children. The procession halted at the amphitheatre, where a festival in honor of Germanicus was held. This included military drills, Greek and Egyptian dances, and a chariot race. After the festival the procession moved along the Sacra Via to the temple for the sacrifice to Jupiter Capitolinus.

The chariots, the shields, and much of the other armor, as well as most of the costumes, were made at Wilson College. The dances were originated by two students.

The pageant was produced under the direction of Dr. Mildred Franklin of the Latin department and Miss Catherine Ruland, Director of Physical Education.

Texas

Dallas.—Texas is justifiably elated over the success of her first inter-city Latin meet, held in Dallas on April fourth under the auspices of the State Classical Association.

The tournament was the result of several months of careful planning, during which time announcements and specimen examinations were sent out to various schools. On this the Latin faculty of the

Dallas Schools worked as one, and, with the interest and encouragement of school officials and the help of the High School Mothers' Clubs, made the tournament a success. We owe much to the executive ability and enthusiastic help of Mr. E. B. Cauthorn, Supervisor of Dallas High Schools. Dallas also had the hearty coöperation of teachers from Fort Worth and other cities.

At eleven o'clock on April fourth, visiting pupils and teachers registered at Forest Avenue High School. By courtesy of the North Dallas Mothers' Club, homes were assigned to those who desired to spend the night in Dallas. At twelve o'clock the Forest Avenue Mothers' Club honored the visitors with a luncheon served in the school lunch room. From one to four all were engaged in the contests, after which they were taken for a ride to see Dallas.

At six thirty they were brought to the North Dallas High School, where there was a banquet in their honor. The menu and the program written in Latin lent Roman dignity to the occasion, as did the dining room decorations—the banners and standards, which also served as class prizes. The program included Latin songs, a gladiatorial contest, an extract from the *Mostellaria*, and a Greek dance. The program cover bore the familiar line:

"Undique convenere animis opibusque parati."

Thirty schools were represented. One hundred and eighty pupils took the written tests. Two representatives from each school year were eligible, and the tests were adapted to their grade of advancement. In addition to the contests eighty-seven essays on subjects related to Latin were submitted in advance of the meet and were ranked by the date of the contests.

Individual prizes were awarded to the winners in each class and to the writer of the best essay. The essay prize, won by Miss Frances Booth of the North Dallas High School, was \$10.00 in gold and a Roman coin. There were other prizes, \$5.00 in gold and a Roman coin for each contestant who made the highest grade in his respective class examination. In addition, banners were presented to the schools making the highest score. The Tenth Legion banner, as a mark of faithfulness till the end, was given to the fourth-year class whose two representatives made the highest average. This banner was won by the North Dallas High School as was the individual fourth-year prize which was awarded to Joel McCook. The S. P. Q. R. banner, as a

third-year prize, went to the Oak Cliff High School, Dallas, while the third-year individual prize was won by Elizabeth Loesewitz of North Dallas High School. Roberta Coffin of North Dallas High School was the winner of the second-year individual prize. The school prize for second-year, the vexillum, a red velvet banner, went to Ft. Worth Central High School. The first-year school prize, a standard bearing a roman eagle, was awarded to the North Dallas High School, and the individual prize for that year to Beverly Holland of the Denton High School. The individual prize for January beginners was awarded to Ida Gilden, Junior High, Fort Worth. The latter school also won the class prize for that year, the Fasces.

On Saturday, April fifth, the regular spring meeting of the Classical Association was held in Dallas. At this meeting all were enthusiastic over the results of the Latin Tournament. Plans were discussed and recommendations made that similar meets be held at several district centers of the State next year with the idea of eventually making such contests state-wide. Dr. Kimball of the Dallas schools made a short talk urging the continuance of the contests, saying in effect, that scholarship would be improved by the incentive of the visible reward and the present applause which, as he said, was largely the reason for the prominence of athletics. Miss Cotham of the State Department of Education made a plea for the furtherance of the idea for the benefit it would bring to the smaller schools. Dr. Battle of the University of Texas gave an illustrated lecture on Greece. This was highly appreciated and aroused whatever desires were latent in teachers of the classics to hope for personal knowledge of Greece and Rome. Dr. Battle said that the Tournament had done much for the cause of Latin in Texas as well as for the cause of sound education in our part of the world.

At the annual meeting of the Managing Committee of the American School of Classical Studies at Athens, held at Columbia University, May 10, the following appointments for 1924-1925 were announced: Miss Dorothy Burr, Bryn Mawr, '23, Fellow of the School; Miss Helen Virginia Broe, '18, Wellesley, Fellow of the Institute. In 1925 besides the two fellowships in archaeology a fellowship of \$1,000 will be offered in ancient Greek language, literature and history. Inquiries should be addressed to Professor Samuel E. Bassett, University of Vermont, Burlington, Vermont.

Hints for Teachers

By B. L. ULLMAN
University of Iowa

[The aim of this department is to furnish high school teachers of Latin with material which will be of direct and immediate help to them in the classroom. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be published in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published if they seem useful to others.]

Latin for English

A page advertisement appearing in various magazines tells of a new system of teaching modern foreign languages. At the top appear these words:

Hundreds of words you use are almost the same in French, Spanish, and German. Here are over 50 from a page of a New York paper: reaction, conservative, tendency, illustrate, contraction, theory, absolute, dictator, political, social, ethical, practical, ignore, eminent, national, class, energetic, industrial, interest, organization, department, creature, confiscate, character, person, demonstration, brutal, police, capitalist, administration, inspection, problem, commissioner, naturally, liberal, aspiration, aristocracy, element, constellation, command, moral, revolution, conspire, conference, delegate, historical, consequence, ideal, action, agitation, imperial, situation.

"There's a reason!" as one Latin teacher remarked. All of the above words are of Latin origin except twelve which come from the Greek; 76.9 percent Latin, 23.1 percent Greek, 0 percent Teutonic and miscellaneous. The moral is, learn Latin (and Greek) first.

Parallels

A newspaper advertisement of a certain cigarette carried the following verse:

Let him now smoke
Who never smoked before
And he who always smoked
Now smoke the more.

This is an imitation of the famous refrain of the *Pervigilium Veneris*:

Cras amet qui numquam amavit quique amavit cras amet.

A newspaper story points out that high rents, grasping landlords, and suffering tenants are not modern developments but were well-known phenomena in ancient Rome. Crassus is mentioned as a typical landlord, and his tenants complain about his rents. A case is on record of the doubling of the rent previously paid, resulting in the tenant going to court. Eventually a law was passed putting a limit on rents. Apartment houses, too, were numerous in Rome.

Dramatizations

A clever use of the "Bobs" pamphlets was made by Miss Minnie Louise Wilson of The Lafayette Bloom Junior High School, Cincinnati, Ohio, who dramatized them and had her Latin club give them for the seventh grade pupils. She feels that the plan will bring results.

Miss Edna Jones of the Harbor High School, Ashtabula, Ohio, had her second-year pupils dramatize the death of Caesar after they read about it in Latin. Several of the dramatizations were put on the board every day and the pupils selected the best. This was then presented at the meeting of the Latin club. There was much interest and some very good work.

The Latin Sentence Dramatized

Miss Stella L. Lange of the Kirksville, Mo., High School sends the following useful skit, called "The Latin Sentence":

Girl: (enters and sits down with a sigh and opens a book) Well, I suppose I must do that Latin composition. Where is the first sentence? O, yes. *(Reads)* "Caesar then led the tenth legion to the Rhine." Where will I start? I suppose I must look up the words first. Let me see! Caesar, that's the same in Latin, "Caesar." *(Girl with "Caesar" printed on a placard enters).* Legion—oh yes, I know that. *("Legionem" enters).* Led—I've forgotten that. *(Looks through book)* Here it is, "duxit." *("Duxit enters).* Tenth. Wait a minute. *(Counts primus—to nonus)* Oh yes, "decimam!" *("Decimam" enters and sinks to the floor).* To is "ad," I guess, *("Ad" enters)* and Rhine—"Rhenum." *("Rhenum" enters).* That leaves then. I must look up that one. *(Hunts)* Here! "Deinde." *("Deinde" enters; girl settles back and looks at them in dismay).* Mercy, it's just a jumble of words! How on earth will I find out where to put them. My head is just swimming. Let me see—I'd better put "Caesar" first. It's the subject. *(She moves "Caesar" to the*

head of the line) I might as well put the predicate next, that's "duxit." (*She does so; "Duxit" wiggles uncomfortably*) Well, if that doesn't suit you, I'll just leave you for the last. (*She pushes "Duxit" away.*) I'll put "deinde" next. (*"Deinde" moves around, trying to get to the other side of "Caesar"*) Well, all right, if you want to be first, you conceited thing. "Legionem" next. (*"Decimam" feebly tries to follow. "Legionem" stretches out a helping hand and raises "Decimam" to her feet. "Decimam" leans upon "Legionem"*) Very well, that suits me. That leaves "ad" and "Rhenum." (*"Ad" pulls "Rhenum" roughly around to her place and "Duxit" takes her place at the end. Girl breathes a sigh of relief*) There, that's done.

Deinde: I am the introductory word. I am very important because I connect the sentence with all that has gone before.

Caesar: I am the subject. I name what the sentence speaks of, therefore I am in the nominative case.

Legionem: I am the object. Remember always to put me in the accusative case.

Decimam: I am the adjective. I am very weak and dependent. I must always lean upon a noun.

Ad: I am the preposition, small but mighty, for I determine the case of the noun that follows me.

Rhenum: I am a noun. Be careful when using me that you put me in the proper case.

Duxit: I am the verb, the most important word of all. I am the key to the sentence. I unlock for you the greater part of its meaning and I finally close it in a graceful fashion, so that it is a thing complete, well rounded and finished.

Girl: (*claps her hands*) Why, it just worked itself out like a puzzle picture and it seems to make music. (*Slow music is heard and the words gracefully advance and retreat in a little dance.*)

Latin Games

Mrs. R. F. Ballard of the White Hall, Ill., High School describes a game used to lend interest in the first year to the translation of Latin sentences:

The class is divided into two armies with a leader for each one. These leaders are named Caesar or Diviciacus or Dumnorix, etc. I have Latin sentences on the board which are to be read in Latin and translated and the construction of the underlined words given. I keep score on the board on the following scale:

For mispronounced words, one *wounded*.

For incorrect translation, one *killed*.

For a mistake in construction, one *deserted*.

Sometimes I let the wounded and the deserters back into the battle for another trial.

For a vocabulary review Miss Ballard uses the following game:

The pupils are seated in rows. The first pupil in the first row gives the first letter of a Latin word (she does not tell the word) then the next girl adds a letter (she must have some word in mind beginning with the letter given). The one who finishes a word must take the front seat. If any one in the class thinks that the word is not being spelled correctly or that there is no such word as the one started she may challenge the person giving the letter and that person must tell what word she had in mind.

For example, No. 1 says "a" (with *agricola* in mind). No. 2 says "g" (perhaps with *ager* in mind). No. 3 says "r" and No. 4 says "i," forgetting that *agri* is the genitive of *ager*; so that person amid laughter takes the front seat with an intention of getting back when some person in her row makes a mistake or ends a word.

Miss Mary E. Grahs of the East Side High School, Union City, Ind., writes:

For a recent meeting of our Latin Club, each member submitted a Latin word from which a number of Latin words could be formed. We did not limit ourselves to the nominative form or the present tense, but we formed words from any of the cases, tenses, and any mood. It is good practice in conjugation and declension and gives variety to a club meeting. The following are some of the words which we used, and the number of words formed from them: *sacerdotium*, 115; *Bratuspantium*, 141; *animadversus*, 92; *mansuetudo*, 80; *adulescentia*, 72; *detrimentia*, 65; *absconditus*, 51.

Miss Ellen R. Duggan of the Bay View High School, Milwaukee, Wis., writes:

The following device helps to destroy self-consciousness in speaking Latin and at the same time develops power over a Latin sentence and offers a vocabulary review. It is the guessing game, "what I have in mind," which every child has played. Some one says "*Aliquid in animo habeo*" and the questions follow. I shall take a typical case.

Student: *Aliquid in animo habeo (arbor-tree)*. Question: *Estne res?* Answer: *Est res*. Q. *Estne in schola?* A. *Non est in schola*. Q. *Estne ad scholam?* A. *Est ad scholam*, or *Certe*. Q. *Vivitne?* A. *Vivit*. Q. *Ambulatne?* A. *Non ambulat*. Q. *Estne pulchra?* A. *Est pulchra*. Until finally, *Estne arbor?*

The one guessing the word is then allowed to choose a person or thing and the game goes on. Sometimes we limit the words; for instance, taking just Caesar words, or nature words.

A second device is the old-fashioned rebus — forming familiar Latin words. A few examples will make the idea clear:

1. My first is myself; my second, pluck; my third, you; my fourth, unbaked bread. *Aegritudo*.

2. My first is not out; my second, a girl's name; my third, a note in music. *Insula*.

3. My first is recent; my second, a horse; my third, ourselves. *Numerus*. The examples given were the best offered by a Latin I Class.

Latin Newspapers

Additions to the list in the April "Hints" are the following:

Iocula Resque, Girard Twp. High School, Girard, Ill. Latin and English; stories, news, jokes, poems, etc.; mimeographed; monthly (October to May); 3-8 pp. Five cents a copy, 40 cents a year. R. T. Wyckoff, teacher.

Signifer, Connellsville, Pa., High School. Latin and English; stories, news, jokes, poems, etc. (first number illustrated with a Brown picture); mimeographed; published every six weeks during the school year; 3 pp. Edith Weaver, teacher.

Acta Baldwiniana, Birmingham, Mich., High School. Latin and English; stories, jokes, poems, etc.; printed; twice a semester; 4 pp. Almira C. Bassett, teacher.

Praeco Rockportus Scholae, Rockport, Ind., High School. Latin; stories, news, jokes, etc.; typed; 4 pp. Helen Posey, teacher.

The Palladium, Crawfordsville, Ind., High School. Latin and English; stories, jokes, etc.; printed; 8 pp. Julia Le Clerc Knox, teacher.

Sapientia Minervae, Greenfield, Ind., High School. Latin and English; stories, news, jokes, poems, etc.; printed; three times a year; 4 pp. Nelle Baldwin, teacher.

In the April issue *Aquilla* is a misprint for *Aquila*.

Others of which I have heard through Mr. R. T. Wyckoff of Girard, Ill., are *The Lawrence Latinist*, Lawrence College, Appleton, Wis.; *The Classical Club Bulletin*, Marquette University, Milwaukee, Wis.; *Forum Latinum*, Boys' High School, Brooklyn, N. Y.; *Omni-bus*, Central High School, Washington, D. C.; *Nuntius*, Huntington, W. Va., High School; Latin club papers of the Alvin, Tex., High School and the High School for boys, Reading, Pa.; *Praecursor*, Upper Sandusky, Ohio.; *Mercurius*, Ashtabula, Ohio.

Mention may also be made of *The Roman Review*, published by the freshman English classes of the Phillipsburg, Kas., High School (Marjorie A. Spaulding, teacher), after a study of Shakespeare's Julius Caesar. This is in regulation newspaper form and consists of four printed pages, five columns to the page. It is of course entirely in English but pretends to have been published at Rome in March, 44 B.C., on the day after Caesar's murder. Headlines include, "Startling Murder in Market Place," "Antony's Oration," etc. Advertisements include "Rent a Chariot — Drive it Yourself," "Cinna's — an Ideal Place for Luncheons," "Swords! Armor! — Roman

Supply Co.," etc. Copies sold at 15 cents each brought a profit, out of which library books were bought. There is a fine chance for arousing a great deal of interest by this sort of thing.

In this connection mention may be made of a write-up in newspaper style of the death of Caesar by Thomas Hewitt, a pupil in the Kinston, N. C., High School (Hattie Wilson, teacher). It was printed in the school paper.

Punning Riddles

I can give only a few of the many sent in. Cicero class of the Kewanee, Ill., High School (M. Fern Slusher, teacher):

1. If a boy *made* no effort to study, how would he get by in the class room? *Fecit.*
2. What will the soldiers do with their guns when they declare *peace*? *Pacem.*
3. When a lady sees a little boy who is *carrying* a heavy package, what does she say? *Portat.*
4. If you *were* my sister, what would I call you? *Sis.*

Second-year students of the Pontiac, Mich., High School (Sara E. LeRoy, teacher):

1. What did people formerly say when they did *not* want to do anything? *Ne.*
2. What is the third letter *from* the end of the alphabet? *Ex.*
3. What wrong form do people use, *and* even some educated people, when referring to eating? *Et.*
4. What is the *heart* of the apple called? *Cor.*
5. What kind of a bird do you *expect* to catch? *Spero.*
6. What does fire do to *destroy* a building? *Consumit.*
7. If "set" is not *satisfactory*, what form is right? *Satis.*
8. What did you do when she *returned* the letter? *Reddit.*

Second-year class of the Libertyville, Ill., High School (Josephine Johnston, teacher):

1. What do *we* take special pains to keep from shining? *Nos.*
2. What is a person called who breaks through an *oak* door? *Robur* (robber).
3. Whose vocabulary is full of *loving* words? *Amans.*
4. What does a horse sometimes do when he uses his *feet*? *Pes.*
5. What kind of apples did he *order*? *Jussi.*
6. What kind of cats are liked by *many* people? *Multis* (Maltese).
7. If your shoes were *recently* purchased, what kind of a pair are they? *Nuper.*

Latin Club of the Wharton, Tex., High School (Mrs. M. J. Early, teacher) :

1. What did the sheriff think *he could* get to help him find the criminal? *Posse*.

2. What *scattered* sounds did the man hear at the football game? *Raras*.

3. When the cat used its *voice*, what did it do to the sleeping family? *Vocem*.

4. What did the *keeper* do to us who didn't obey? *Custos*.

5. When the *land* is being covered by the overflowing river, what will the guard do? *Tellus*.

First-year class of the Greensboro, Md., High School (Helen R. Wine, teacher) :

1. What are people when *they are awaiting* guests? *Expectant*.

2. What does a *faithful* friend do for us when we are hungry? *Fidus*.

Second-year class of the Dundee, Mich., High School (Della J. Riddering, teacher) :

1. When you said you had reasons for the robbery, what did the judge say to do *at once*? *Statim* (state 'em).

2. What does the ambitious *mother* wish to do with her daughter? *Mater* (mate her).

3. What did he do in order that he might obtain *rest*? *Quietem*.

4. Who captured the camp by *force*? *Vi*.

Lillian E. Deane, senior in the Fort Fairfield, Me., High School :

1. *I sat down* and talked with a girl the other day whose name was: *Sedi*.

2. *I bought* a new dress for a little girl. What was her name? *Emi*.

3. If a person *takes* cold in his head by going bareheaded, what should he do? *Capit*.

4. A lady *was eager* to give her son a riddle which she had heard. What did he do when he heard it? *Gestit*.

Caesar class of the Henryville, Ind., High School (Barbara Dunlevy, teacher) :

1. What was he *unwilling* to do? *Invitus*.

2. What will cause a *copper* kettle to turn dark? *Aes* (ice).

3. What is it someone offers to *give* you and you hate to take? *Dare*.

Others were sent in by the third-year class of the Saltville, Va., High School (Eleanor P. Jennings, teacher) and the pupils of the Mercer, Pa., High School (Lillian B. Edie, teacher).

Book Reviews

The Poetics of Aristotle: its Meaning and Influence. By LANE COOPER, Professor of the English Language and Literature in Cornell University. Marshall Jones Company: Boston, Massachusetts (1923). Pp. x+157. \$1.50.

This volume in the series "Our Debt to Greece and Rome" is by an American who has done more than any other to elucidate Aristotle's treatise. Already in 1913 he had published *Aristotle on the Art of Poetry; an Amplified Version with Supplementary Illustrations for Students of English*, and in 1923 a companion volume, *An Aristotelian Theory of Comedy, with an Adaptation of the Poetics and a Translation of the "Tractatus Coislinianus."* His active interest in classical scholarship is shown by his well-known *Concordance to the Works of Horace* and his collection of representative studies on *The Greek Genius and its influence* (1917). To these may be added his *Concordance of the Latin, Greek, and Italian Poems of John Milton* (1923).

After a brief chapter on the Character and Scope of the Poetics intimating Aristotle's debt to his predecessors and his contemporaries, the author passes to the longest chapter in his book, The Contents of the Poetics. For convenience he divides the Greek treatise into four parts (chapters 1-5, 6-22, 23-24, 25-26), each of which is summarized and explained in a running commentary. Of these the longest is the second which contains the oft-quoted definition of tragedy, "every phrase of which has been subject to a vast amount of learned comment." In the opinion of Professor Cooper, "Aristotle's catharsis of pity and fear is a simpler matter than the critics have made of it. Whatever the effect Sophocles' *Oedipus the King* has on a man of good education and normal sentiment, that is what the Poetics means by the catharsis of the tragic emotions." "Aristotle's purgation is not a medical metaphor, but a medico-literary term for an observed fact, one that can be noted in an audience at the presentation of a good tragedy, or when the tragedy is read; tears are a bodily excretion, and the relief that follows them is distinct." Such a simple, matter-of-fact interpretation seems to me to be plausible and far

more probable than any of the subtle attempts at explanation that I have seen. It is fully in accord with the rest of the definition, much of which is obvious to say the least, and not calling for exhaustive disquisition. In chapter three, *The Poetics Illustrated from Genesis*, the story of Joseph and his brethren is tested by the Aristotelian principles in an interesting way. In the fourth chapter the author discusses the curious *Tractatus Coislinianus* and concludes that this brief fragment on comedy "belongs to the Peripatetic tradition," and he is inclined "to share the belief of English scholars, as opposed to German, that in essentials it represents some part of Aristotle's work on poetry." Next follow chapters on the Main Tenets of Aristotle Regarding Poetry and Composition and Style of the Poetics. The last seven chapters deal in brief compass with *The Poetics* in Antiquity, In the Middle Ages, In the Renaissance (Italy), In Spain and France, In the Netherlands and Germany, In England, and In Recent Times.

The book concludes with a few Notes and a brief Bibliography. The style throughout is pleasing. I should be inclined to class Wordsworth among the "modern" poets rather than among the "recent" (p. 143, l. 115), and even so should expect to draw from the "modern" critic the retort: *ὅν δέ γ' ἀρχαῖος*. The volume is appropriately dedicated "To John Adams Scott, Professor of Greek in Northwestern University, who joins with Aristotle in the defence of Homer."

G. C. SCOGGIN

CAMBRIDGE, MASSACHUSETTS

Francisci Petrarcae Epistolae Selectae. By A. F. JOHNSON. Oxford University Press, American Branch: New York. Pp. x+276. \$2.85.

One of the most fruitful and interesting fields of classical research is the history of classical scholarship; one of the most important subdivisions of that field is the Renaissance; and one of the most significant figures in the Renaissance is its initiator, Petrarch. His letters are invaluable to the historian of scholarship, but a complete modern edition does not exist, though one is said to be in preparation. The literature on Petrarch is enormous: Johnson's list of works referred to in Preface and Notes extends over more than five pages, and does not claim completeness, and there is no biographical sketch to demand a fuller bibliography.

The reader with no acquaintance with Petrarch and his times would be dazed by this collection, and would wonder how any man could touch life at so many points, and in this presentation of Petrarch's varied activity is the book's strongest point. The maker of a source book for the history of classical scholarship would make quite a different selection of letters, and Petrarch's classical scholarship is perhaps the least well represented of all his activities. The long letter to Luca da Penna (Sen. xvi, 1) gives the best account here found of Petrarch's studies. One misses the Letters to Classical Authors (cf. Cosenza's translations, University of Chicago Press, 1910), but the editor must have had great difficulty in deciding what to omit, and has selected wisely for his purpose "to allow the reader to form his own opinion as to Petrarch's character" (p. v). Among the most interesting letters, which cover the period from 1333 to 1373, are the one containing the description of Cologne (Fam. i, 4); the account of his ascent of Mount Ventoux (Fam. iv, 1); the condescending reference to Richard of Bury and his ignorance of ultima Thule (Fam. iii, 1); the letter of thanks to Sigerus for the gift of a MS of Homer, with its references to Petrarch's study of Greek with Barlaam (Fam. xviii, 2); the expression of his opinion of Cicero (Fam. xxiv, 13); and the letter giving his views of the Church and his love for Italy (Sen. vii, 1, to Pope Urban V). A list which would permit easier finding of particular letters of which the date is unknown would be a useful addition. The arrangement of letters is in general that of Fracasetti's Italian translation.

There is a short but useful preface and valuable though brief notes. The place of a biography is taken by a chronological summary of Petrarch's life.

For the general reader who knows Latin, and who wishes a picture of Petrarch, this book will be very useful. The historian interested in this period; the student of the history of classical scholarship; the biographer of Petrarch, will need more or at least different material, though nothing less than a complete edition can ever fully meet such demands. I do not believe that a better selection could be made.

The book has the attractive appearance and general cleanness of typography that one expects from the publisher, but does not always meet in these degenerate days.

EVAN T. SAGE

UNIVERSITY OF PITTSBURGH

The Oxyrhynchus Papyri. Part XVI, with translations and notes. By BERNARD P. GRENFELL and ARTHUR S. HUNT. London, 1924. \$7.00.

One of the valuable additions to the classical library will be volume XVI of the "Oxyrhynchus Papyri," published by the Egypt Exploration Society. These documents, 250 in number, are, with two exceptions, non-literary and include many letters and accounts. Interesting are the accounts of the Apion family, large land-holders with estates stretching southward beyond the Oxyrhynchite none.

The legal portions of the volume are the first actual examples illustrating the process "per libellum," the current judicial procedure in Justinian's time.

A lengthy will is a welcome addition to our now scanty knowledge on this subject, and chirographers will enthuse over a protocol written in so-called "perpendicular" script.

Copies may be procured through the American Secretary, Mrs. Marie N. Buckman, 503 Tremont Temple, Boston, Mass.

WALLACE N. STEARNS

ILLINOIS WOMAN'S COLLEGE

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